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Teaching journalism ethics: Constructing model for teaching journalism ethics on the basis of local wisdom to create peace journalism

Haryanto Hadi Martono^{1*}

Abstract: Ethics or morale is becoming a serious matter in journalism practices in Indonesia lately. The increase in ethical offences done by Indonesian journalists is the symptom of the delicate morale conduct among Indonesian Journalists. This is an indication that Indonesia journalism education faces a serious problem. Through experimental method, this study was trying to construct and examine a teaching model enabling students to have better understanding about journalism ethics and to explore moral obligation on the basis of local wisdom so that they have wider ethical reasoning to explore moral obligation. This study concludes that sequential order of teaching materials/content plays very important role in the success of the method. The use of Javaness phrases significantly improves the students' understanding about morale reasoning and its application in journalistic practices.

Subjects: Media Effects; Media Education; Media Ethics; Principles of Journalism; Journalism

Keywords: teaching journalism ethics; journalism practice; moral philosophy; peace journalism; Javaness phrases/philosophy



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ABOUT THE AUTHORS

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PUBLIC INTEREST STATEMENT

Journalism has great contribution in improving the quality of our life. But, in the same time, journalism has also the power of creating political chaos leading to the destruction of human life. Ethical journalists are therefore needed to increase and guarantee the advantages of journalism practices in our life.

The benefit of journalism depends very much on journalis's morale or ethic. In the hand of a goo people, journalism could play as a vehicle to improve human life. On the hand of a bad people, in the contrary, journalism will be very harmful to our life. In this situation, education plays a significant role that is how to prepare students to be an ethical and professional journalist. This research is trying to construct a model suitable for teaching journalism ethic through the exploration of Javaness phrases as the main teaching material. This research reveals local wisdom is good material to build indigenous morale/ethical understanding.

1. Introduction

As a new democratic country, Indonesia needs support from mass media (journalism) to encourage public's involvement in any political processes, to create more transparency, accountable, and healthy government. Journalism is a good tool to pursue this purpose. In fact, journalism has great impact on-directly or indirectly-social life (Mehraj, Bhat, & Mehraj, 2014; Reeves, 1998; Soroka, Lawlor, Farnsworth, & Young, www.snsoroka.com/files/media&policy-making.pdf; Paul, Singh, & John, 2013). This is empirically evidenced by Soroka (2003) that mass media play a significant role in driving public attention to a particular issue. The significant role is mainly strived by the use of framing and priming strategy applied by the media (Kim & McCombs, 2007; Kim, Scheufele, & Shanahan, 2002; Krosnick & Kinder, 1990)

Although the impact of journalism on public is depending very much on audience characteristics (Avery, 2009; Moy & Pfau, 2000; Norris, 2000; Pinkleton & Austin, 2001) and media characteristics (Aarts & Semetko, 2003; Avery, 2009; Moy & Pfau, 2000), journalism have the potential to transfer knowledge that the audience tend to relay on it so much (Kiouisis, 2005; McCombes, Lopez-Escobar, & Llamas, 2000).

As a political tool journalism (media) has both positive and negative roles. In the first side mass media play a significant role as the most powerful agents of social reality construction. The pressure of the media place on the way we perceive and conceive reality, on the way we think and act is tremendous (Enache, 2016). As change agent, media are able to shape portrayals of reality in ways that may in turn shape audience perception of media content (Enache, 2016; see also Altheide, 1985; Boorstin, 1971; Ettema & Charles Whitney, 1982; Meyeowitz, 1985; Nimmo & Combs, 1983; Postman, 1985; Rogers & Dearing, 1987).

On the other side, Funkhouser and Shaw (1990) say the belief in media as having power to bring events happened in somewhere to living room of any audience is a dangerous illusion. They suggest that:

... media do not mirror reality. Instead, media expose audience to synthetic realities fashion in ways that meet the media's needs. Media images present distorted views of the world that raise false expectation and generate social discontent and undesirable behaviors.

Journalists sometime emphasis on what is seen physically. Therefore, it can easily cause distortion and confusion in the meaning constructed by audience since the journalist does not tell the whole story of an event/issue.

In Indonesia, media has grown to be news industry. In this respect, media/journalists tend to raise the news value by emphasizing in some parts of an issue and ignoring other parts. This technique sometimes leads the news loses its context causing the public's partial understanding about the issue (Haryanto, 2016).

Several studies show that public tend to respond, decide, and act according to their image and understanding accumulated from media. The greater the public get exposed to media the more they get impact of the media. Since the media report an issue partially, the public will get wrong image about the issue.

According to Ferdinand de Saussure (in Bennett, 2005) the relationship between media and audience is that media play as "*signifier*" and the audience as the "*signified*." Media report what already happen and the audience develops meaning according to cultural norms and knowledge that already owned by the audience. As stated by Bennett (2005) "media can only reflect what is already there. The world of signs is granted only a shadowy, twilight existence; it 'hovers' above 'reality' as an ethereal appendage to it, deriving such substance as it has merely from what is reflected within it."

It is true that media can play as “a window of knowledge.” However, the knowledge is just a “synthetic experience” (Funkhouser & Shaw, 1990). They argue that “the content of communication has been used to produce intended effects in audience opinion, attitude, and behavior, for example by political manipulators who stage pageants or ritual displays of authority”. In this context, “synthetic experience” represents a distortion of reality that pose serious consequences for the media audience and for society in general (Funkhouser & Shaw, 1990).

Parallel to Funkhouser and Shaw argument, Orwell (1974) wrote his experience concerning with media content: “I saw, in fact, history is written not in terms of what happen but of what ought to have happened according to various ‘party lines’.”

One of the journalist’s duty is to present another side of news story. However, journalist’s best practice is not just providing the fact but also the truth (Greenhouse, 2012; Patterson 2013, <http://journalistresource.org/tip=sheets/research/knowledge-based-reporting>). This condition is very hard to be accomplished. This is because of journalist’s inability to significantly explore events and dependence upon official sources (Crelinsten, 1987; Gerbner, 1988). Only in the information tradition journalists are able to provide description of event with high accuracy (Pickard, 1989).

Truth and honest are the key points to raise the positive role of journalism. Journalistic truth is a process that begins with the professional discipline of assembling and verifying facts. Then journalists try to convey a fair and reliable account of their meaning, valid for now, subject to further investigation. Journalists should be as transparent as possible about sources and methods so audiences can make their own assessment of the information. Even in a world of expanding voices, accuracy is the foundation upon which everything else is built—context, interpretation, comment, criticism, analysis, and debate. The truth, over time, emerges from this forum (Ward, 2006).

Honest is more concerning with how a journalist treats an event. An event has its own context. So, giving more emphasis an event on particular part and ignoring on the other part is a dishonest conduct.

So, in order to raise the positive role of journalism in the democratization processes, journalist should do journalistic practices on the basis of truth and honest values. This is not an easy task. Since the Indonesia journalism has grown to be a news industry and colorizes by hate speech (Haryanto, 2016).

As news industries, the media are quite often sacrifice honesty just to increase news value. According to American historian, Paul Johnson (in Anom, 2011), Indonesian journalists conduct “seven deadly sins,” as follows:

First: Information distortion—Indonesian journalist tends to add or reduce information to create intended context to increase news value.

Second: Fake fact dramatization—Media/journalists are over action in including verbal and visual illustrations to create dramatic news.

Third: Privacy offensive—Just wants to be the first, media/journalist tends to ignore other person privacy. For example, asking very personal question to politician who is getting involved in a scandal.

Fourth: Character killing—Media/journalists tend to describe, exploit and give more emphasis on bad side of news object, leading to public trial.

Fifth: Sex exploitation—This sin is dealing with the use of woman in advertisement.

Sixth: Poisoning child mind—This sin is mainly related to the use of children in advertisement.

Seventh: Abuse of the power—Some media editors use their authority to ask journalists to use hidden-camera or recorder to get very sensitive information.

In accordance to Paul Johnson, Anom (2011) describes four biases dealing with journalism practices in Indonesia, as follows:

Bombastic title/headline. Media/journalist tends to use bombastic words that quite often do not represent its content. The title/headline sometime does not match with the content. This is one of media/journalists strategy to raise news value in order to attract public attention.

The use of “**as said**” as news source. Media/journalist is accustomed by the use of “as said,” “as Known publicly,” and “according to source who are not willing to be mentioned.” This is not commensurate with the principle of objectivity in which journalist should mention the clarity of news/information source.

Elite’s opinion is claimed as public opinion. Media/journalists facilitate some controversial political elite to speak on behalf of public interest. Even though the speech do not represent the public interest. It is just the politician’s claimed.

Information/news is presented partially. Instead of comprehensive presentation, media/journalist tends to frame issue or event in such a way to attract public curiosity. This is not wrong. However, considering the level of Indonesian educational which is considered relative low, this strategy is not so wise. Most of Indonesian people have still difficulties to select and understand information critically and objectively. They are easily influenced by rumors and gossips.

On the basis of above description, the author comes to conclusion that:

- (1) Media have the power to influence public’s image and knowledge as the media want.
- (2) Media/journalist tends to manipulate information or report partially. This tendency is showed in surveys conducted by the Global Social Justice News and other studies such as; Funkhouser and Shaw (1990), Enache (2006), Anom (2011), Haryanto (2014).
- (3) Media/journalists sometime tend to emphasize on part of events, therefore, can easily cause information distortion and confuse the audience since they fail to comprehend the whole story of an event/issue.

The conclusion implies there is critical ethical problem embedded in journalism practices that needs to be solved immediately. The conclusion also indicates that there is a serious problem in the journalism education in Indonesia, mainly concerning with teaching journalism ethics.

In his study about “educational background and journalist’s ethical/morale understanding,” Haryanto (2010) found that curriculum is a significant factor affecting the weakness of journalists’ ethical/morale understanding.

These facts encourage the author to do an experimental study to find solution for the above problem. This experiment is focused on formulating teaching strategy enabling students to explore morale obligations and morale reasoning so that they can construct highly comprehensive reports or news that much closer to reality. The reports or news are then able to facilitate audience or public to understand properly what is really going on. Ultimately, the media play as truly transmitter medium by which audience or public can use it as telescope to see what happen around the world.

2. Objectives

The main objectives of this experimental study are

- To construct teaching model encouraging students to explore moral obligation enabling them to develop inner driving force for their morale conduct.
- To examine the effectiveness of Javaness phrases as the foundation of building moral reasoning.

2.1. Hypotheses

This research formulates main hypotheses as follows:

- (1) There is a significant relationship between teaching method and students' competence in writing news lead.
- (2) There is a significant relationship between course content/materials and the way the students write news lead.

The main hypotheses are then broken down into more operational form as follows:

- (1) Students from the experimental group are more capable in identifying moral obligation compared to students belong to control group.
- (2) Students from the experimental group are more polite in writing news lead compared to students belong to control group
- (3) Students from the experimental group give more attention to journalism ethics whereas students belong to control group pay more attention to the way of increasing news value.

3. Literature review

The above introduction indicates that ethical journalists are needed in order to improve the role of media or journalism in democratization processes in Indonesia. The Paul Johnson's claim (in Anom, 2011) and Anom's statement (2011) imply there is a serious problem in the journalism education program in Indonesia, mainly concerning with teaching journalism ethics. This is the main reason of conducting experimental study that is to find a model for teaching journalism ethics which is suitable for Indonesian situation.

Journalism Ethic (Philosophy and ethic of communication) is a compulsory subject nationally in journalism or mass communication education (study program) in Indonesia. This is not guarantee that journalists are not uninhibited from ethical violations. Recent study conducted by Haryanto (2014) about "Ethical offence in Indonesia private television news broadcasting" reveals that Indonesian journalists tend to do ethical offences—as result of pursuing news value—leading to the emerge of political chaos (see also: Anom, 2011).

Teaching ethics to students of journalism programs is therefore essential. Journalism students who are properly trained are more likely to make socially responsible ethical decisions in the future than journalists who have not been trained in ethical decision-making. Furthermore, students who are taught to think through journalistic decisions are more likely to avoid legal mistakes and increase publication credibility.

The importance of teaching journalism ethics in higher education is based on the fact that "*ethical codes are failing and the ethics of journalism are in question*" (Chiavelli, 2009), the number of journalists of leading media in America is getting fired because of ethical violations (Reinardy & Moore,

2007), and the most importantly, ethical standards are more treated as a goal but not as reference on a daily basis for the cookie-cutter article (Reinardy & Moore, 2007).

Journalists need to practice “ethical fitness” that is “the practice of exercising one’s ethical decision-making skills in order to “internalize” the decision-making process so that sound ethical decisions can be made swiftly, under the pressure of deadlines” (Kidder, 2003). According to Kidder “ethical fitness” exercises can sharpen journalists’ intuition so that they can make ethical decisions quickly and naturally.

Officially the call for inserting ethics in journalism and mass communication education is started soon after the speech of Jim Carey, the President of the Association for Education in Journalism, in front of his colleagues in 1977. He points out the failed system of journalism education at universities level. Journalism should “reflect and facilitate community-based conversations rather than simply record and transmit top to bottom the conversations of elite groups. Journalism should fertilize and enrich the conversational foundations of the country” (in Adam, 2009).

According to Jim Carey (in Adam, 2009) teaching journalism ethics is important for students to understand both the role of the journalist and his or her duty in society:

We would ... all be better served if professionals, including journalists, were to see themselves less as subject to the demands of the profession and more to the demands of the general moral and intellectual point of view. In this sense we need a good deal less rather than more professionalism in our society and a good deal less professionalism in our education

The long journey of teaching journalism ethics has not showed its effectiveness yet. This is evidenced by the growing number of ethical violation as reported by The Global Social Justice News Report (http://www.dailysource.org/about/problems#.V_eXtjWvddg). Accordingly Richards (2003) claims that “journalism today is in a state of crisis, and that popular perceptions of the ethical standards of the media in general and journalists in particular are an important contributor to this situation.” Although journalism ethics is considered as center stage and also as central to journalism education, it is surprisingly since only little attention is given to explore how teaching journalism should be (Richards, 2003).

Meadows (2001) gives comments the same manner that “journalism ethics has also received little academic attention, even from those working within the wider field of professional ethics.” This is partly because of ongoing uncertainty as to whether journalism is a profession or a craft, the idea of professionalism in journalism is “a vague and contradictory one.”

The fact that journalists play a key role in providing information to the public and the number of ethical offences is problems embedded in teaching journalism ethics that should be addressed comprehensively. The main idea is exploring the supporting training for journalists in ethics, so they can frame ethical questions in an informed way for their readers, viewers, and listeners.

One of the major factors affecting the law of ethical application in journalism practices is that most of journalism educations around the world apply traditional teaching in which “note taking” is given more emphasis. In this method, students are lacking in practical exercises. Students tend to be passive. This might be improper method for teaching journalism ethic. In this manner, Brislin (1999) encourages “active, collaborative and cooperative learning, and critical thinking strategies to transform the student from a passive receptacle to a direct participant in knowledge, and in the process of gaining it. These methods parallel the objectives and anticipated outcomes for.”

According to Adam (2009) “journalism education should do at least three things—stock the minds of students, form their intelligences in the languages of public life, and master the skills and

technologies of journalism”. To meet this purpose the students should be given “the opportunities to practice their ethical decision-making skills in real-world scenarios in order to enhance their ethical development” (Reinardy & Moore, 2007).

Through his concept of “active learning,” Brislin (1999) describes in more detail how teaching journalism ethic should be:

- Students do more than listen—they engage in a learning activity, often in groups.
- Less emphasis is placed on transmitting information and more on developing skills.
- Students become involved in higher order thinking (analysis, synthesis, evaluation).
- Greater emphasis is placed on students’ explorations of their own attitudes and values.

News is complex and slippery statement. Good reporting therefore requires a systematic exercise of the highest scientific merits (Lippman, 2008). A specific teaching is needed to accommodate that requirement. The chosen teaching method should be based on a process which provides students the opportunity to sharpen their intuition, deepen their knowledge, and widen their ethical choices.

It should be understood properly that an event or issue is not just a social reality. It is a symptom of a social process involving many factors. As a result of social process, an issue/event contains specific meaning. It has particular context and it is also a symbol of social condition embedded in the issue/event. News is journalists’ perception and interpretation about an issue/event. Since the journalist sometime does interpret event/issue partially, the news reported does not represent the actual social reality.

In that respect, Romano (2009, <http://www.chronicle.com/article/We-Need-Philosophy-of/49119/>) offers a strategy to construct basic course which emphasis on examining journalism in the light of philosophical thinking in epistemology, political theory, ethics, and esthetics, mixing philosophical and journalistic materials and vocabularies. In Part 1, he scrutinizes “truth,” “objectivity,” and “fact.” In Part 2, he explores how journalism might fit classic modern theories of the state, including that tradition from Locke to Rawls that largely ignores the “Fourth Estate.” In Part 3, he ponders how what practitioners call “journalistic ethics” fits with broader moral theories such as utilitarianism. In Part 4, we investigate whether journalism can be art or science without overstepping its conceptual bounds.

The most important, Romano (2009) insists every journalism student should be required to take a course in “Philosophy of Journalism,” to develop the intellectual instincts and reflexes that will make the approach to truth of both practices a permanent part of his or her intellectual makeup.

Adam (2009) proposes slightly different to Romano. According to him the ideal content of journalism curriculum should cover from “constitutional law, political philosophy, democratic theory and empirical methods to moral philosophy, social science and law to support journalism ethics, mass communication studies and journalism law.”

Hence, exercise-based teaching might be the most suitable method for teaching journalism ethics. This method provides students the opportunity to learn different ethical decision-making models in class, and they can read about how others have applied those ethical codes in making decisions, but until they do it themselves, until they internalize the ethical decision-making process by practicing it over and over.

4. Research methodology

This research applied quasi-experimental design (Ross & Morrison, 2017, https://www.researchgate.net/profile/Gary_Morrison/publication/201382131_Experimental_Research_Methods/links/004635266ef06ed3e6000000.pdf) in which the class was divided into two groups, consisting of

45 students each. The first group was assigned as the experimental group and the other as the control group. Each group used different teaching methods and materials. The experimental group used a new teaching model (more interactive teaching approach) and Javaness philosophy as the main teaching materials, whereas the control group applied the ordinary teaching approach and the teaching materials were emphasized on Western concept of communication philosophy and freedom of the press.

The two groups were given the same assignment in the form of writing news lead. The assignment was used to measure students' capability in identifying moral obligation embedded in the published news and applying ethics in writing news. The following is the detail of the design.

4.1. Experimental design

Explanation

As can be seen from the table, both groups (experimental and control groups) are given six topics. The difference is that the experimental group has topic on "Javaness phrases"¹ (See attachment) whereas the control group is not. The remaining topics are the same. Topics offered to the control group are conventional content that has been given for many years and uses the same sequent.

The experimental group, on the other hand, uses different sequential in which students have to master the topic of Javaness phrases first before learning the other teaching materials. This topic is also given the lot time.

The reason is that the students have to master the basic principles of being human as part of a community before given other topics. These principles include how to treat other people, how to consider other people habits and norms, how to criticize people without creating harm to other people, etc. So, the Javaness phrases are used to sharpen students' morale reasoning so that are able to develop social responsibility on the basis of minimizing negative social impact of their journalism practices.

Table 1. Course planning

Experimental group	Control group
Consisted of 45 students	Consisted of 45 students
16 teaching sessions	16 teaching sessions
5 sessions were allocated for students to explore Javaness phrases	4 session were allocated for student to understand: the definition, meaning, and function of ethic
2 sessions were allocated for students to identify and give comment on moral obligation contained in recorded news	2 sessions were allocated for students to understand and explore legal aspect of journalism, code of conduct, and other related rules/law
2 sessions were allocated for students to understand and explore journalistic code of conduct and other related rules/law	2 sessions are allocated for students to explore and give comment on news recorded
4 sessions are allocated for student to do exercises: to write news leads in given topic	4 sessions are allocated for student to do exercises: to write news leads in given topic
1 sessions are allocated for students to understand and explore the concept and its application of freedom of the press	2 sessions are allocated for students to understand and explore the concept and its application of freedom of the press
2 sessions are allocated for mid-term test and final test	2 sessions are allocated for mid-term test and final test

Note: One session = 150' lecture; 150' structured/compulsory exercise; and 150' optional exercise.

5. Results and discussions

5.1. Quantitative result

As described in the research methodology that the experimental group applied different teaching approach, teaching materials/content, and sequence. In general, the study reveals that each group shows its effectiveness in preparing students to be a good journalist but in different manner. While the experimental group shows its effectiveness in engaging students to write news lead in more ethical ways, the control group is more encouraging students to write news lead in different ways. Students from the control group are more likely to apply the ways of increasing news value. This finding confirms to the first main hypotheses. Table 2 shows the detail of the finding.

Looking at the data (Table 2) in more detail, the experimented method (experimental group) indicates its success in sharpening students' thought, widening students' knowledge, and improving students' mastery in morale issues compared to the conventional method (control group). This might be as result of different teaching strategy and sequential applied in both groups (see Table 1: course planning).

While the conventional teaching method shows its effectiveness in cognitive aspect, the experimented method presents much deeper result. This method is able to provide wider moral reasoning to the students. As a result, the students are more treating freedom of the press as a vehicle to express and present their idea; and ethical journalistic code is used to control their journalistic practices. In the contrary, students in control group are more tending to place freedom of the press as an objective. In this situation, students are more focusing on pursuing news value rather than on social responsibility leading to ethical offence occurrence.

In respect to the operational hypotheses, this experiment provides data as presented in Table 3.

Table 3 provides evidences that course content/materials and its sequence play significant role in preparing students how they should be. This also indicates that the second main hypotheses get enough evidences.

5.2. Qualitative result

Both experimental and control groups were given the same assignment that is to re-write a news lead taken from news paper lead. In the experimental group, students were introduced to Javaness philosophy that is the way Javaness people treat others. This took the first five sessions before being taught other teaching materials. Whereas, in the control group, students were introduced to journalism ethic, its definition, meaning, and function in the journalism practices. This took the next four sessions (See Table 1: course planning). After that, students in both groups are asked to re-write a news lead taken from newspaper.

Table 2. Teaching method effectiveness

Aspect measured	Experimental group (%)	Control group (%)
Cognitive aspect of teaching outcome	98	95
Affective aspect of teaching outcome	87	35
Behavioral aspect of teaching outcome	88	21
Moral reasoning understanding	87	17
Treating freedom of the press as a vehicle	86	16
Treating freedom of the press as an objective	17	88
Proper understanding about social responsibility and social impact of the news	89	18

Table 3. Evidences for operational hypotheses

Categories	Experimental group (%)	Control group (%)
Hypotheses 1		
Favorable	75	25
Netral	20	30
Unfavorable	5	45
Hypotheses 2		
Favorable	77	19
Netral	19	26
Unfavorable	4	55
Hypotheses 1		
Favorable	81	21
Netral	16	28
Unfavorable	3	51

Table 4. The sample of students' assignment

Lead taken from news paper	Lead's experimental group	Lead's control group
<i>Anak Pembantu Rektor tertang-kap sedang mabuk bersama temannya dalam rasia penyakit masyarakat kemarin malam (The son of Vice Rector get cough being drunk in the social sick-ness operation last night)</i>	<i>Pemuda mabuk-mabukan tertang kap rasia penya-kit masyarakat kemarin malam oleh Polresta Solo (Drunken youth get cough in the social-sick-ness police operation last night)</i>	<i>Lagi-lagi anak pejabat tertang-kap rasia sedang mabuk-mabukan di pinggir jalan (Again, the son of government official get cough in the social sickness operation conducted by local policeman)</i>

Table 4 presents example of student exercise in writing news lead.

As can be seen from the above table, the students in the control group tend to repeat the strategy applied in the original lead. Although they use different vocabulary, the sense is the same that is pursuing news value. Wording in “the son of vice rector” and “the son of government official” is clearly intended to raise the news value. In the contrary, students in the experimental group pay more attention to the event itself. Instead of offending other people privacy, this lead implies warning message: “if you get drunk in the street you will get cough.”

This is not to say that what is done by students in the control group is wrong. What is reported in the lead is based on fact. This is more concerned with the students' moral understanding.

One of the Javaness phrases introduced in the experimental group is “bener ning durung mesthi pener” (truth is not necessary fitting/appropriate). It is true that one of the drunker is the son of the vice rector. The question: Is it polite to humiliate his father/family in the news? So the students in the experimental group tend to report what is the event about instead of who is involved in the event (see Appendix 1).

The lead example shows strongly that students belong to experimental group do understand how to write news ethically. It means this group comprehends deeper understanding about moral reasoning compared to the control group. This is another evidence for the second hypotheses.

6. Conclusion

The experimental teaching method designates its effectiveness in improving students' mastery about morale judgment. Students do understand how to write lead properly without offending other people privacy as thought in the Javaness phrases.

Sequential order of teaching materials/content plays very important role in the success of the method. The experimental method places Javaness phrases in the first place and consumes the most sessions. The students understand properly what should be done when they are doing exercises. So sequential order is an important factor affecting to the students' understanding about morale reasoning and its application.

The author suggests that teaching model is more likely suitable to be implemented in teaching journalism ethic in the future. Instead of introducing communication philosophy such as liberalism, communism, etc. it might be better to explore the use of local wisdom as the basis of developing students' morale/ethical understanding.

Introducing local wisdom in the first place can provide the students the opportunity to develop morale reasoning so that they are not only thinking of pursuing news value but also considering the social impact of their decision.

While the conventional teaching method is only effective in the level of cognitive aspect, the experimental teaching method shows its effectiveness in affective and behavioral aspects.

The author honestly realizes that the evidence showing the effectiveness of this model is coming from class room experiment. Further survey should be done to convince the validity of this result. This experimental design suggests the survey will be conducted in the next five years—the year assumed some students are working as a journalist.

It is suggested there should be any replication for this model to examine its reliability in any other circumstances.

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Note

1. This topic is to substitute the conventional topic. The conventional topic is usually taken from philosophy of communication and ethics in general. In this experimental group the topic is replaced by Javaness Phrases as the main reference for students to develop their morale reasoning.

Cover image

Source: Focus Group Discussion: Discussing appropriate model suitable for teaching journalism ethic at Mass Communication Department, Universitas Sebelas Maret, Surakarta.

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Appendix 1

Some examples of Javaness Phrases suitable for teaching journalism ethics

No.	Original	Translation and meaning
1	Ngluruk Tanpa Bala; Menang Tanpa Ngasorake, (Berjuang tanpa perlu membawa massa; Menang tanpa merendahkan atau memermalukan;)	Attack without army; Being a winner without conquering; It means the good way to remind or criticize someone false is not straightforward. It is better to create situation or condition so that they are realizing their fault. Straightforward criticism will humiliate the criticized people. Although this is not wrong decision, it will some time attract undesirable dispute. Understanding these phrases, the students will be able to write more peaceful news or reportage
2	<i>Asih, asah, asuh</i> Hidup harus penuh kasih _aying, mendidik dan membina, dan peduli kepada sesama	Love, educate, take care of others; Javaness elders teach to young generation to love each other, to treat other people like brothers or sisters, as part of family members. The elders take responsibility of educating and guiding the youths, and in turn the youths should give respect to the elders. Taking care of each other is the basis of social interaction of Javaness community This phrase is very good and ideal to develop journalism philosophy where the journalist should rely upon. Since journalists have multiple roles. Journalists can play as an opinion leader, a gatekeeper, a teacher and so forth in. So, their framing product should be honest, factual, and balance in order to be a good reference for the public
3	“Desa Mawa Cara, Negara Mawa Tata”: setiap Negara atau masyarakat mempunyai tatanan dan aturan tersendiri	Every Country has rules, and every village/community develops its own custom and social norms; What is good in a community is some time does not apply to other community. What is polite in Indonesia, it might be rude in another country. So journalism practices should refer to rules of law applied within the respected country/community So having freedom of the press is good. But its execution should consider the local rules of law, cultural norms, local custom, etc Since Indonesian is a paternalistic society, straight criticism might be improper. (See the first phrase)
4	“Angon Mongso”: tepat waktu, sesuai dengan tempatnya	Right time and right place (timing); Timing is very important. A good critic submitted in the wrong time and wrong place can yield unnecessary impact. This philosophy demonstrates that “timing” is the important key to minimize the negative impact of journalistic practices Treating this phrase as an ethical conduct can encourage journalists be more careful in framing an event. Journalists will internally consider social responsibility in the first place instead of pursuing news value
5	<i>Ngono yo ngono ning ojo ngono;</i> Boleh melakukan tetapi jangan keterlaluan	Do proportionally; This phrase suggests how to treat other people. Each people has privacy, secrecy, and confidentiality. Even when he/she has done very bad action, we have to treat him/her proportionally. It is not good exposing other people fault bombastically
6	<i>Melok nanging ojo nyolok;</i> Silahkan menjadi eksklusif tetapi jangan berlebihan.	Do not over act; There is a tendency media/journalists want to be the first in reporting news. This is an acceptable decision since they have to compete with their competitors to get their audience’s attention. However, it will be bad idea if that practices sacrifice accuracy, objectivity, and honesty in their report. To be exclusive, media/journalists some time blow up an event or issue by all necessary means leading to national controversy “Do not over act” (<i>melok nanging ojo nyolok</i>) is a good reminder
7	<i>Bener ning durung mesthi pener;</i> Sesuatu yang di anggap benar belum tentu pas dan cocok untuk kebanyakan orang; Maksudnya bahwa dalam tindakan senantiasa diarahkan pada hal yang cocok, pas, cukup dan sesuai. Lebih ke arah <i>pener/trep</i>	True/correct does not mean proper/suitable; This is also a good reminder that what is good and right some time does not proper or suitable. Journalists should be aware that being factual is not enough. They have to consider the social impact of their framing strategy in writing news



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